

An Apologie to my  
Lorde Treasorer : touching a  
speech vttered vnto his Lordship  
by my Lord of C.



Y duetic remembred to your  
Lordship, I receyued your Lordships  
aunswere : why your Lordships per-  
formed not your promise sent vnto  
me, by Maister D. *Cesar* : for that the  
Archbishop saide : that I had written  
a booke slaunderous and erroneous. I must needes con-  
fesse, that your exception is sage : whyle the Archbishop  
is not forced to alter his wordes. And I might be holden  
dull, if demaunding recompence of twentie yeares tra-  
uels, with the principall approbatio of the best, & the best  
learned in the Realme, I would take my Lordes Graces  
speeches for a gracious recompence, and full rewarde: or  
thinke such dealings honorable: or my Lord to be such a  
scholler, that one of my leasure in studie, should yeeld vn-  
to. Wherefore I must craue leaue to call his Grace into  
iudgement. And your Honours shalbe my iudges: I will  
seeke no better. Thus I pleade : His Grace denyed to my  
agent, that he saide, *I had written erroneous*: but said, that he  
sayde, *I had written to the Queene untruely*. So, if his Grace  
doeth not stande to his wordes, his testimonie cannot in  
anie honour be my hinderance. Iudge, I pray your Lord-  
ship, whether I say true: or not. Nowe it remayneth, I  
aunswere for my writing to the Queene of his Graces de-  
termination, whether I can defende my selfe or not. First,

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this I hope will appeare by writing: that I sent vnto his  
 Lordship (by Maister *Mulcaster*) a full declaration of the  
 controuersie betwixt D. R. and my self: that determining  
 vpon so much, the strife he should end. I layd downe the  
 controversies in three sequels. The first was: Whether  
*Judah* was vnder *Persia* but an hundred and thirtie yeares,  
 or two hundred yeares. Now therein seeing D. R. and I  
 agreed that after *Zerobabel* built the temple: the time to *A-*  
*lexander* was not an hundred yeares: so the time betwixt  
*Babels* fall and the Temple building, was to be tried: whe-  
 ther it were two and thirtie yeares, or 107. yeares, by both  
 falling to newe particulars: That, I cleare by nyne and  
 fortie thousand argumentes at once. For, 49000. thousand  
 returned, *Esr. 2.* and in *Esr. 6.* the returned buylt vp the  
 Temple. D. R. must proue howe manie died: and if the  
 greater halfe wholly had died, or almost all, yet two, only  
*Zerobabel* and *Iosuah* had bene enough for me: both na-  
 med returners & aliue all the while. Thus much his Grace  
 (I throwe) could not chuse but see. And all *Oxford* will  
 graunt that thus much ouerturneth my aduersarie. So  
 reason would warrant me to write of his Grace, that whi-  
 che he could not omit without eternal shame. I hope her  
 Maiesty will not be angry with me, for speaking the best  
 of her Archb. that which common entendement would  
 require anie man to holde true. By this your temporall  
 Honours will see, that his spirituall Grace disgraceth not  
 me: but his owne grace, the Quēenes Maiesty, & the ma-  
 iesty of Gods grace: not acknowledging his goodnes:  
 which in 49000. Iewes liues, in fewe wordes burnes all  
 Heathen Libraries. Although his Grace hauing recey-  
 ued 50000. poundes of the Church, at the least, knew not  
 of him selfe, howe the onely life of *Zerobabel*, or the only  
 of

TO MY L. TREASORER.

Of *Iosuah*, of *Nehemiah*, of *Ezra*, of *Mardochai*, of *Aggai*, of *Zachari*, ouerthrew all Heathen study-glory: yet when he sawe that D. R. marked the sequell schollerlike: & was driuen to invent newe opinions against all the world and reason: I hope his Grace will not pleade that he sawe not which way the determination must passe: or seeing condemned his duetic. And if he doe, I trust her Maiestie will tell him what it is to holde the place of an Archb. vnable to perform that which is easie: that a Bachler of art would confidently iudge. And thus I hope your Lordships will not thinke it reason that I should lose all that recopence, which for twentie yeares paynes by the Queenes honour of Gouvernement should befall me: for commending one of your owne ordre, and neare the Church: that he was not farre from God herein: but sharp-eyed, true, learned, and honorable. Truly, Syr, I thought it no great paynes to affoord a man of high place good wordes, with all advantage of warrant: for honoring such as her Maiestie preferred, tendering the quietnes of the Church. Although in my conscience I knewe that his Grace had but small skill in difficulties about the Bible: as hee sheweth in complayning that he was commended. To countenance our common weale, I spoke that which his bodily eyes sawe: though not the eyes of this minde: and had three reporters from him, to speake that commendation, which of humanitie I would affoord him. My aduersarie D. R. affoordeth me as good wordes as anie can bestowe on anie scholler. And if I did not confesse that he was the first, that hazarded his fame to trye: whether the millions of christians, that folowed Iewes on the captiuitie bookes all sauing *Daniel*: and on him folowed Heathen vnreconciliable: must burne all their agreement, either with the

*Iewes*, or all their innumerable writings after the *Heathē*, if I giue not him this high commendation, I should doe him iniurie. All must confesse that hee shewed learning that carried an whole Vniuersitie fixe yeares after him: & an Archb. to deny his owne decree: and to be guiltie of denying all ancient grauntes: and cōmon reason, for the space of the Temples building, a most famous diuinitie storie: & such as, of which a Church man could not with any honour be ignorant. The Pericles that so could lighten, thunder, & mingle *Gracia*, as *D. R.* did, must needes be holden pericles and full of glorie. As I must affoorde him all good speach: so I would haue afforded vnto his Grace: but that he doeth plague me for commending his learning, care of trueth, and regard of his honour.

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The second sequel, which followed vpon the first: or, as the vsur will, the first vpon it, was for *Daniels* Chronicle of foure hundred and ninetic yeares. Thus it fasteneth vnto the other:

If it be but foure hundred and ninetic yeares from *Daniels* prayer vnto our Lordes death,  
*Iudah* was but an hundred and thirtie yeares vnder *Persia*: for we both agree vpon three hundred & sixtie yeares following, vnto the eighteenth yere of *Tiberius*.

But, Onely foure hundred & ninetic yeares are from *Daniels* prayer at the Euening offering vnto our Lords death: *Therefore*

*Iuda* was vnder *Persia* but hundred & thirtie yeares.

My aduerfarie denied the assumption: for which I will tell a storie howe he was brought to graunt it. A modest learned man of *Oxford* came to me, with one *Edward Phynes*, a seruant of my honorable Patrone, whose reast is

in Paradise, *Henry* the late Earle of *Huntingdon*: whom my pen must honour, for that he was so deepe for iudgement in the chiefe heads of all the Bible, so syncre for affection in the hart of Religion, that he is not like euer to be soone ouermatched by any. But for my syllogisme. A good scholer of *Oxford* came to be resolu'd in our cōtrouersie: telling that he marked howe I vsed mine aduersarie reuerentlie, and was no worse vsed by him. But sayde to the matter: Our D. hath turned all against you: all of all degrees. Then sayde I, Your selfe shall turne to me against them presently: if you will speake your conscience. God forbid (quoth he) that I should striue against the light.

Then I: Marke the narration whence my demaunde shall arise. *Daniel* prayeth at three a clocke: or Euening offering the ninth houre by Iewes, Act. 4. when *Gabriel* fleeth to him: and promisseth to teach him wisdom: and sayth: Seauentie seauens of yeares are pared out to bring in Eternall redemption. Herevpon followeth my demaunde: Speake before God and his Angels, whence must the beginning be taken: Daubikes, sayeth he, from *Daniels* prayer: And where endeth it? Doubtles at our Lordes death.

Then saide I: Commende me to your D. and tell him from me, that when he hath weyghed all, he will iudge that hee may as well denie all Religion, as make any other limites. Vpon his speach the learned man sayth in his lecture booke: That by all argumentes of Scripture, the time should begin from the first of *Darius* or *Cyrus*, as I taught: and *Septuaginta septimanis cōpletis excisus est Christus*. So your Lordship seeth that he graunteth my assumption: and the whole controuersie. My Lords Grace hath seene his wordes in print: and may not pleade ignorance. Nowe the D. consydering what an infinite cōpanie of bookes he should condemne, all the West for two thousand yeares recordes: and not

seeing the millions of Iewes, and all Heathen in particulars to be with me, & all the Bibles frame: sought a kinde of cure, and sayde: *Restat confirmandum per septuaginta septimanas non posse intelligi annos quadringentos nonaginta: sed alium aliquem numerum incertum per certum.* Vpon this cometh a third sequell, which I was to fall into by the pro- uocation of D. R. his deniall. A chayning of yeares is from *Adam to Cyrus*: which sheweth that thence it must be propre: as no wise goldsmith beginneth a chaine but to make it vp: and breaking off in any one place, disannulleth the vse of all. Then saide he: *The time is not chayned thither, from Adams fall to Babels.* Vpon that I wrote a booke, prouing this proposition: *He that denieth the Scripture to haue a certain recorde of times from the creation to the redemption, may as well denie that the sunne hath brightnes.* And that booke I sent vnto his Grace, which he sawe, and sent me great thanks: with a promise that what so euer his worde could further me, I should haue it. Nowe your Lordship knoweth that duetie required him to determine, whether I was deceyued or not: and to haue taught me better, if I had bene deceyued. And his Grace knoweth that I stande resolute to defende this: that if he saye it is erroneous, in an Epistle to the Queene, he sawe alreadie a sharpe replic. In which Epistle I write these wordes: *If it please your Maiestie to cause both your Archbishops and both Vniuersities to determine: I dare assure your Highnes, that, while the sunne shineth they will not denie (seeing what proofe is brought) that God hath recorded the time certeinlye from the creation to the redemption.* Here had bene a place for his Grace to haue foyled me, for euer: if by learning hee could shewe that I was deceyued. But he sawe that D. R. whom Oxford men thinke to be not his Graces inferiour, (further comparison I will relinquish) would full quicklie



TO MY L. TREASURER.

quicklie haue tryed, if learning could ouermatch the position set down. Thus by the matter your Lordship seeth what his Grace must buckle with. And whether he forgate his determination, or three commendors of his learned censure, & honorable speeches towards me, mistoke him: that little forceth, for the Queene to knowe: neither is it trauerfable, or matteriall for our state. This must be holdé the substāce of the matter: whether if his Grace deny that God hath recorded in scripture the worldes age from the creation to the redemption: I may iustly accuse him, for concluding against Christ his Religion. For euery mans hart can tell, it is good that the recorde were in scripture. And seeing nothing is omitted in the perfect booke which is good to be there: his Grace should think that there it was: though he can not tell where. And although it is made easie nowe to see, and soone learned: yet to cleare euery parcell, it was not an easie matter. And I knowe a King, to whom if I had dedicated such a trauel, I should haue had thanks: and so I should haue had of the Queene: but that the L. Chauncelour and his Grace both disgraced the worke whiche neither vnderstoode. Your Lordship promised me that you would cause his Grace to determine the controuersie, betwixt D. R. and my selfe. But I was sure that you would be deceyued. Likewise my Lord Keeper hauing seene the marrowe of all that which cōcerneth the bones of this strife, brought into an easie view and tast, promised that he also would cause his Grace to determine. And I knew that he should be no lesse deceyued. The matter was brought past all colour of strife: and cōfirmed for euery ioint by ancient vnbeleeuing Jewes testimonie, w<sup>h</sup>ich vnvincible trueth forced to affoord. And nowe if it please your Lordships both to vrge his Grace to laye downe in writing the con-

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# AN APOLOGIE, &c.

contradictorie to anie position of mine: then, if I make it not  
as easie for him to reackon all the tyles in Lambeth, euery  
one, as the erroures which will followe his Graces asser-  
tion: your Lordshippes may affirme, that I haue not dew  
regard of trueth: and, but small grace in study to marke  
sequelles and appendances in aburdities. This kinde of  
speech his G. must warrant: by a narration whiche may  
here be fit. M. Mulcaster, who caryed the declaration of  
D.R. his cause and mine, with a full anatomy of the mat-  
ter: returned to the right worshipful M. Peter Osborne this  
message: how his G. had determined: with what hono-  
rable speeches: how he said: that he knew my studies ear-  
nest, then twentie yeares, in a path vntroden since the A-  
postles time: to cleare the narratiōs of scripture: by time,  
place, & person: wherin he that crossed me once, would  
be caught in a thousand absurdities. They liue yet in the  
familie who heard him speake and doe all this well remē-  
ber. Thus I thought good to defende his Graces censure  
euen against him selfe: as in my Epistle to the Queene I  
wrote as fearing no replier: That I refused not to abide al  
disgrace, if my paynes were not found true for the story,  
and profitable for the quietnes of the Realme. And thus  
your Honour may see, that I haue not written of his G.  
slanderous, nor of the trueth erroneous. Neither did I  
commend him to countenance my cause, by his authori-  
tie in learning: but to countenaunce her Maiesties high  
preferred scholler: and to shew that I envied not his lot,  
though he hath receyued fiftie thousande pounce more  
then one, whom fiftie thousand thinke to haue honored  
the originall trueth more then he with bare latin studies  
could doe possible.

Your Lordships to commaund,

HUGH BROUGHTON.

William his Book and Letter 1788

Handwritten signature and initials



